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Friday, June 7th, 1963
SIVAN 15, 5723
SIDRAH: B'HALOTKHA

Candle Lighting
In Toronto: 8:42
In Montreal: 8:25

# THE CANADIAN JEWISH NEWS

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RU. 9-1895

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## • Commentary •

By M. J. Nurenberger

### dybbuk in downsview

*In olden days, when a calamity befell a community or an epidemic threatened the lives of a group of people, witch-hunters searched for the "guilty" as scapegoats for all the evil. There were witch-hunters even in our own Jewish world which, throughout the ages, had been relatively freer of prejudice and less subject to demagoguery because of Judaism (which is religion of free-thinking man). In a community, demagogues sought out someone who broke some religious law, thus making him or her responsible for the curse of Heaven.*

* * *

*I was under the impression that the days were over, when demagogues could arouse a community by blaming the sinner for the evil endured. But last Sunday, observing a meeting organized by a Jewish labor group in Toronto against the purported inaction of Jewish leadership, I thought: is this Toronto, 1963, or Shnipishok, 1690; am I attending a meeting called by modern Socialists or do I witness a scene from the Dybbuk?*

*One speaker after another (including the chairman, a manager of a trade union), mounted the tribune and attempted to discredit the leaders of the Jewish community because of their "inaction" regarding the swastika-daubings.*

*There were moments when I couldn't help asking myself: who is on trial — the vandals, yet unknown to us, who are daubing swastikas like thieves in the night in order to terrorize the Jewish community, or the Jewish leaders who are trying to discover the source of the evil and to stop this new barbarism?*

*Along with six-hundred listeners, I was told that this was exactly how it had started in Germany — a few swastikas painted upon Jewish centers.*

* * *

*Had others accused in this manner some of the "Socialist" leaders of this organization, the cry of McCarthyism would have rung out. For the avalanche of words, the torrent of accusations, the river of exaggerations about the threat of Nazism in Canada because of these swastika-daubings sounded almost as gruesome, as ominous as though we already had re-entered the sinister era of Nazism.*

* * *

*I, for one, am able to orientate myself and am determined not to become victimized by a talented union manager who suddenly turns statesman, orator and leader of the people in a holy crusade for active war against Nazis in Toronto.*

*We are both equally in the dark at this moment concerning the identity of the perpetrators of this crime. But he must find a scapegoat — somebody, a sinner, perhaps a woman who, having failed in her Jewish duties, would be, therefore, responsible for the Dybbuk. He, the eloquent union manager, did not find the perpetrators of the crime; but he knows the leadership of the Jewish community has failed.*

* * *

*I do not mean to be facetious. It is serious indeed when a Jewish organization convenes several hundred former inmates of Nazi camps and harangues them into a witch-hunting session because of swastika-paintings on synagogues.*

*At the moment of this writing, I do not know who is responsible for the recent wave of swastika-daubings and sacrilege committed against synagogues. I do believe, however, that police could have been more energetic in their attempts to find these hoodlums.*

*However, I, for one, am a proud Jew — a Jew without fear. And I refuse to give any hoodlum or would-be Nazi organizer the satisfaction of being afraid of his thief-in-the-night tactics.*

*That this is how it started in Germany is not true. The Nazi movement there, and the anti-semitic scum in other countries of Europe, had organized openly. They had a base within the people. In some countries, they had relied upon an inherent anti-Semitic tradition and people were natural prey to rabble-rousers.*

*On the North American continent, however, the entire structure of our society is different. While bigotry and bigots, most of them imported, definitely are exploiting any situation to divide the peoples of the continent, to stress religious, ethnic and cultural differences, and to mold these differences into a power for hatred — we are not afraid. To surrender to the whim of a few hoodlums and to create mass hysteria, especially among those who had experienced the horrors of Auschwitz and Maidanek (and, as a result, are naturally and understandably hypersensitive when it comes to such a situation), is sheer irresponsibility and demagoguery at its worst. North American Jewry is not in danger, nor is it afraid.*

* * *

*On the other hand, there exists another extreme which was expressed regrettably by a very respected member of our community at a meeting that same Sunday.*

*Speaking at Beth Tzedec at the Israeli bonds conference, chairman John Devor stated:*

*"I don't understand the reasoning behind the swastika-painters and I doubt if they have any, but they will help us sell more Israeli bonds."*

* * *

*I dare say the State of Israel would not wish such sales talk or sales promotion for its bonds. The extreme of completely ignoring any anti-Semitic manifestations, is just as bad. Israel and a healthy Diaspora are dependent upon a society where men live and prosper together in an atmosphere of freedom, tolerance, striving for brotherly love which transcends all national, racial and religious boundaries. Judaism rejects hatred, bigotry as unavoidable features of the society of man. For Judaism rejects fatalism. Its mission is to remind humanity, especially in these hours of nuclear reality, that we all stand or fall together.*

* * *

*I am sure that Jewish leadership somehow will master the hysteria and anarchy of unnecessary speechmaking as the result of swastika-daubings. It will master the hysteria while simultaneously combating vigorously and courageously any potential danger to our community in discipline and with a sense of responsibility.*

## ACTING MAYOR:

# CITY WILL STOP NAZI VANDALS; POLICE CHIEF PROMISES ACTION

## GIVENS ASSURES TORONTO

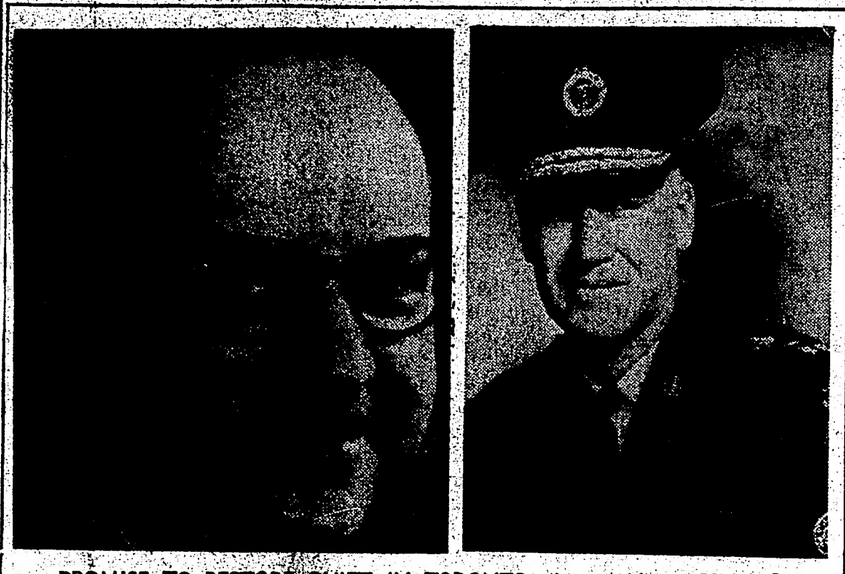
## Will Not Tolerate Nazis

In the absence of His Worship Mayor Donald Summerville, Acting Mayor Givens issued the following statement to the Canadian Jewish News:

**As acting mayor of the City of Toronto, I consider it my duty to express in the name of all our citizens, regardless of race, color or creed, my indignation at the acts of vandalism and desecration of houses of worship. The people of Toronto abhor such vandalism and sacrilege which is alien to Canada, its tradition and spirit.**

**I take this opportunity through The Canadian Jewish News to assure all our citizens that the authorities and police are in constant touch with the Canadian Jewish Congress regarding this situation. This barbarism, whether an act of individuals or a group, will be stopped at all cost.**

**PHILIP G. GIVENS, Q. C.,**
**Acting Mayor**



PROMISE TO RESTORE QUIET IN TORONTO: Acting Mayor Philip G. Givens (left) and Chief of Police James Mackey made important statements to The Canadian Jewish News on anti-religious hooliganism in the city.

## JEWISH LEADERS MEET CONTINUOUSLY ON SWASTIKA WAVE

**(By Ray Gould, CJN Staff Reporter)**

Toronto's Chief of Police James Mackey informed The Canadian Jewish News on Tuesday that the police are "very definitely taking the necessary steps in order to apprehend the culprits in the last acts of vandalism" involving Toronto synagogues and a Jewish Labor Center.

Mr. Mackey's exclusive statement to The Canadian Jewish News climaxed a week of unusual tension and unrest gripping the entire community of our city due to the sacrilege involving houses of worship and acts of provocation in the form of swastika daubings upon public Jewish edifices.

• The latest of these outrages which incensed the population of Toronto, irrespective of religion or racial descent, occurred last Friday night when swastikas were smeared upon the building of Beth Tzedec, Toronto's largest synagogue. Prior to this, the walls of the Borochov Center, which houses the Achdut Avodah group and the Yiddish Borochov School, were smeared with the Hitler emblem.

### SEEK TO PROVOKE COMMUNITY

These acts followed other similar offences involving the Shomrai Shobbos Congregation on Brunswick Avenue, the Apter Synagogue and the Beth Jacob. These barbaric deeds were apparently organized by a group of Nazi hooligans who set out to provoke and offend the Jewish community here.

• To top it off, Rabbi Meyer Gruenwald of Machziki Torah, a respected rabbi who was a concentration camp inmate, and Rabbi Leopold Wachter, also a New Canadian, were assaulted on their way home from synagogue services. In this case, however, the culprits were caught: two teenagers, 17-year-old Garry Soundry of Bellevue Avenue, a ninth grade student, and a 14-year-old youngster. Soundy pleaded guilty and was placed on probation for a year while his companion was scheduled to appear before a juvenile court.

### NO CONNECTION WITH DAUBERS

• Though police and leaders of the Jewish community are firmly convinced that there is no connection between the assault upon the rabbi and the wave of swastika paintings, this incident, publicized in the daily press, added to the general tension, especially among newcomers.

**• The Canadian Jewish Congress and the National Joint Public Relations Committee of CJC, and B'nai B'rith, held constant meetings during the past few days in an effort to cooperate with the authorities in finding the offenders. Though the actual danger of the swastika incidents is not being exaggerated, it is the universal opinion that the police intensify its efforts to find those responsible in order to restore the peace and quiet of the city.**

### HISTADRUT PROTEST

• At a meeting held or Sunday at the Zionist Center on Viewmount Avenue, the United Organizations for Histadrut expressed "its great consternation at the swastikas painted on the buildings of Jewish institutions."

The Histadrut conference called upon the Canadian Jewish Congress to take steps to prevent the repetition of such acts of vandalism. It noted "that the Jewish people of our city are greatly perturbed at these occurrences" and "express their readiness to do all in their power to throttle this Nazi banditry."

### DEVOR STATEMENT

The Peoples Organizations for Histadrut also passed a resolution opposing "any quiet politicking in this most crucial question."

**• Also on Sunday, speaking at Beth Tzedec (where ten swastikas were painted upon the outside walls last Friday night) during a conference of organizations for Israeli bonds, John R. Devor, chairman of the board of governors of the Israeli bond organization here, made the following comment pertaining to the swastika daubings:**

**"I don't understand the reasoning behind the swastika painters. And I doubt if they have any, but they will help us sell more bonds."**

• The Borochov movement, which consists of the "Left Poale Zion" (Achdut Avodah), and other organizations sympathizing with the Borochov movement, last Sunday morning held a protest meeting at the Borochov Center on Codsell Street in Downsview. More than 600 persons, mostly former Nazi concentration camp inmates, participated in the meeting which was chaired by Max Federman, manager of the Fur Workers' Union. Mr. Federman and other speakers roused the assembly to sharp criticism of alleged inactivity of the Canadian Jewish Congress which, according to Mr. Federman and the others, minimizes the danger of the swastika epidemic.

• According to the "Borochov movement" leaders who spoke at this meeting, the seriousness of the situation in Toronto now "is comparable to that which prevailed in pre-war Germany when the Nazis began their activities." One of the speakers even called for the immediate creation of a vigilante group.

(Continued on Page 2)

JEWS SHARE GRIEF

## "THE POPE OF GOODWILL"

**When Pope John XXIII was close to death, he recited the words of the ancient Hebrew prayer which we say every day: "Beyadha afkid ruhi" (into Thy hands I commit my soul).**

**The Pope said it in Latin; we say it in Hebrew. The words, nevertheless, are the same. They underscore the fact that we all are God's children and we implore guidance and help from Him when in need.**

**The late Pope, or the Pope of Goodwill, as the Vatican rightly referred to him in the formal announcement about his demise, also will be remembered by Jews. In fact, for more than one reason he will enter the chronicles of our eternal people.**

**During his short reign, the spiritual leader of the Catholics actually revolutionized certain features of the Church by eliminating the prayer, "For the perfidious Jews", and by encouraging contact with Jews. Earlier in his life, when, as Monseigneur Angelo Giuseppe Roncalli, he represented the Vatican in Turkey, he was one of the Catholic leaders who helped save Jews from Nazi Europe. And last, but not least, his greatest contribution from the point of view of Jewish history is: he encouraged contact and cooperation with Jews, recognizing the fact that we shall continue to pray separately, to worship differently — but will fight together for human survival.**

**To state that the Jewish people share the grief of their fellow-Catholics in this sad hour is no cliche expression of condolence. It is a feeling of real, deep sorrow which has engulfed all of us at the passing of this humane leader of the Church of Rome.**

# MINISTER LAMARSH PRAISES JEWISH HOME FOR THE AGED

The "clean-up phase" in the $5,000,000 building expansion program of the Jewish Home for the Aged and Baycrest Hospital got off to a fast start Monday night at a dinner for workers held at the Home.

Judy LaMarsh, Minister of National Health and Welfare, who was the guest speaker praised the warmth and understanding for residents and patients" she saw during a tour of the Home's facilities. She lauded the "atmosphere which encourages the people who live here to believe in themselves as individuals and in their ability to lead happy, productive lives."

Miss LaMarsh urged cooperation between government and civic groups to solve the problems of illness and age, saying that elderly persons deserve respect and dignity.

Abe Posluns, president of the Home and Hospital and co-chairman of the Building Expansion Fund, told the workers he was confident the remaining $550,000 could be raised. Samuel Sable, vice-chairman of the campaign, urged workers to cover their cards in no more than four weeks.

Herbert Weiss, chairman of the Home's public relations committee, introduced the key workers in the campaign and the chairmen of the various divisions. Miss LaMarsh was introduced by Marvin Gelber, Liberal MP for Youth South.

Mr. Posluns reported that the campaign has reached $4,450,000 in pledges and anticipated Government grants thus far. He asserted that architects' plans are almost complete for the new Home and for the conversion which will make the present Home exclusively a hospital for the chronically ill. He also told the workers that when the new construction and conversion is completed plans are being made to erect a new apartment house for elderly couples on the site at 3650 Bathurst Street.

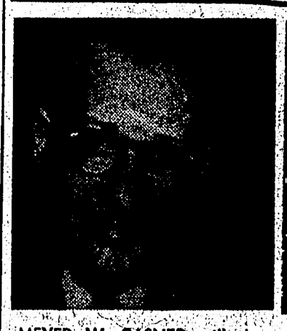
# CAUTIONS TORONTONIANS AGAINST SWASTIKA PANIC

Mr. Meyer W. Gasner, Chairman of the Canadian Jewish Congress (Central Region), has announced that Canadian Jewish Congress officers met last Friday with Mr. James Mackey, head of the Metropolitan Toronto police force, and discussed with him the recent swastika vandalism in Toronto Jewish institutions. "Mr. Mackey and his force," stated Mr. Gasner, "are fully apprised of the situation and we feel satisfied that he and his staff are making all efforts to apprehend those responsible. We have confidence in the vigilance and in the experince they bring to this task."

"We feel that this is a police matter and it is not the province of ourselves or any other communal group to usurp the proper duties of the police by private action.

"While the smearing of swastikas is a mean and despicable act, at the same time we feel there is no ground for panic or exaggeration of what is behind these 'smear and run' tactics."

## Will Speak At Associated Dinner



MEYER W. GASNER will deliver keynote address at 38th Annual Dinner of Associated Hebrew Schools on June 12th.

JOSEPH LEVINE, President, Associated Hebrew Schools, will deliver Presidential address at Annual Dinner.

JOHN R. DEVOR, Chairman of 38th Annual Dinner of Associated Hebrew Schools.

LOUIS L. LOCKSHIN, Chairman Associated Deficit Campaign, will report.

FULL STORY AND PICTURES ON PAGE 3

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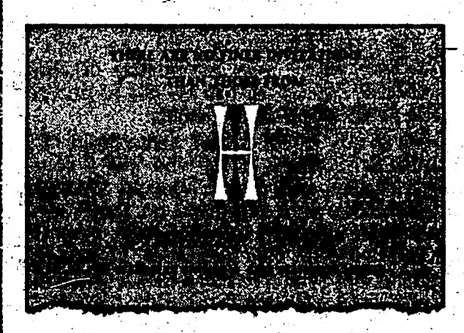

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The honor of Life Membership in the Board of Associated Hebrew Schools will be conferred on the above shown — left to right: J. Barney Goldhar, Harold A. Farber, Samuel J. Sable and Morry Wingold.

# ASSOCIATED HEBREW SCHOOLS DINNER WILL BE HELD WEDNESDAY EVENING

A number of special events will be featured at the 38th Annual Dinner of the Associated Hebrew Schools of Toronto. The dinner is scheduled for Wednesday, June 12th in the school Auditorium, 3630 Bathurst St. Mr. John R. Devor will preside.

Ceremonies will include the dedication of four rooms by Rabbi Walter S. Wurzburger on behalf of four families who have contributed substantial funds to the school.

Life membership will be conferred on prominent and active leaders of the schools. Messrs. Wilferd Gordon, Q. C. and Bernard Weinberg, Q.C., acting on behalf of the school, will present plaques signifying life membership in the Board to Harold A. Farber, J. Barney Goldhar, Samuel J. Sable and Morry Wingold.

Also participating in the program in the installation of Officers and Board members will be: Mr. Marvin Gelber, M.P., Mr. David E. Newman, Q.C., Alderman David Rotenberg, and Mrs. M.H. Starkman, President of the Day School P.T.A., who will present Donor Certificates to a number of individuals in recognition of generous donations made by them to the schools.

The annual Presidential address will be made by Mr. Joseph Levine who has been reelected for a second term to the office of President.

Mr. Louis L. Lockshin, Vice-President of Associated and Chairman of the Associated Deficit Campaign will report on progress of the Campaign.

Mr. Meyer W. Gasner, President of Canadian Jewish Congress, Central Division, and a longtime officer and leader of Associated will deliver the keynote address.

The Dinner will be preceded by a reception for all guests, scheduled for 6:00 p.m. There will be no solicitation of funds at the Dinner.

Rooms at the school are being dedicated by the following families:

Mr. & Mrs. Herschel Buckstein and Sons; Morris B. & Rose Kaufman; Louis L. & Sylvia Lockshin; Maurice & Yetta Shully.

Following will be honored through presentation of Donor Certificates: Murray and Lena Auerback; Samuel and Sara Katz; Isaac and Sima Gottlieb; Joseph and Bertha Kerbel; Harry K. and Ray Baum; Joseph and Sara Garfinkel; Max A. and Rose M. Garfinkel; Manny and Eva Kimel; Jacob and Helen Kranz; Benjamin V. and Marion Levinter; Nat and Frances Lieberman; Harry and Ruth Mogil; Dr. Louis and Molly Myers; Morris and Hannah Rubenstein; Alex. and Kate Samuels; Ellis I. and Fanny Shapiro; Morris S. and Dora A. Till; Max and Beatrice Wolfe; Harry Louis and Ethel Solomon; Leon S. and Dora Yolles.

# CITY COMBATS VANDALISM

Continued from Page 1

**MAY ACT INDEPENDENTLY**

**Among the resolutions adopted at the Borochov Center meeting was the demand that the Canadian Jewish Congress act immediately, "otherwise the committee established at this meeting would have to take steps at its own responsibility."**

• The Canadian Jewish News learned from informed circles that an award for any information leading to the capture of the culprits is contemplated. A special session was called to determine further policy.

Also, according to the statement made by Mr. Mackey to this newspaper, the police is "very active and confident that it will get the culprits soon." Chief of Police Mackey also cautioned everyone against guessing who the group or individuals may be, and to cooperate with the police. There is no reason, Mr. Mackey continued, to panic since the police is pursuing its investigation with all vigor.

However, the general feeling in the community, and also among the responsible Jewish leadership, seems to be that the authorities should intensify their probings.


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## Ontario Jewry Mourns Pope John

## CJC Condolence

**Statement by M. W. GASNER, President, C.J.C. (Central Region)**

*The Jewish community of this province mourns the loss of Pope John XXIII. The constructive guidance shown in the few years of his assumption to the papacy were a promise of great fulfillment towards those goals cherished by men of all faiths. The world will greatly miss his inspired leadership. It is to be hoped that the measures he set into action will not fail of achievement but will be resumed and carried to fulfillment.*

## UNVEILING

The unveiling of a monument to the beloved memory of the late Harry Lebovic, husband of the late Rose Lebovic. Father of Mrs. T. Danzinger (Lily), Joe and Willie, brother of David Meyer Zindel and Rifca (of Switzerland). Will take place Sunday, June 16, 1963, 10:00 a.m. at Mount Sinai Memorial Park on Wilson Ave., Chevra Mishnais section. All friends and relatives are invited.


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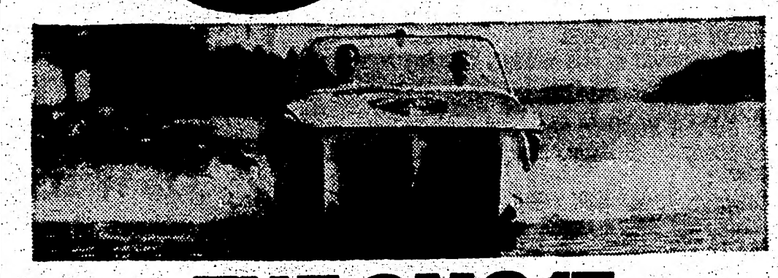

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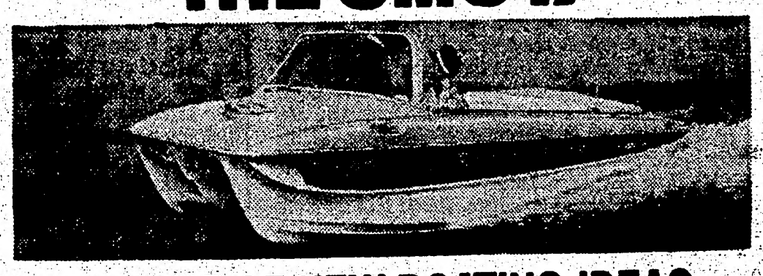

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# israeli dialogues

## Pages From A Journal

Outside, it was balmy; and what with London's sodden skies only eight hours behind me, I began to feel elated. The shuttle-bux from my hotel to Tel Aviv, a Volkswagen, was driven by a rotund Ethiopian Jew. "How do you like it in Israel?" he asked immediately.

"I've only been here an hour and a half," I said.

The other passenger in the bus, an American boy with buckteeth, said, "I've been here three days. Leaving tomorrow. I'm going to see "Breakfast at Tiffany's."

"Did you come all this way to see movies?" I asked.

"But it's a very good movie.... I'm on a world tour, you know." His voice dropped. "Have you seen the second-floor chambermaid yet?"

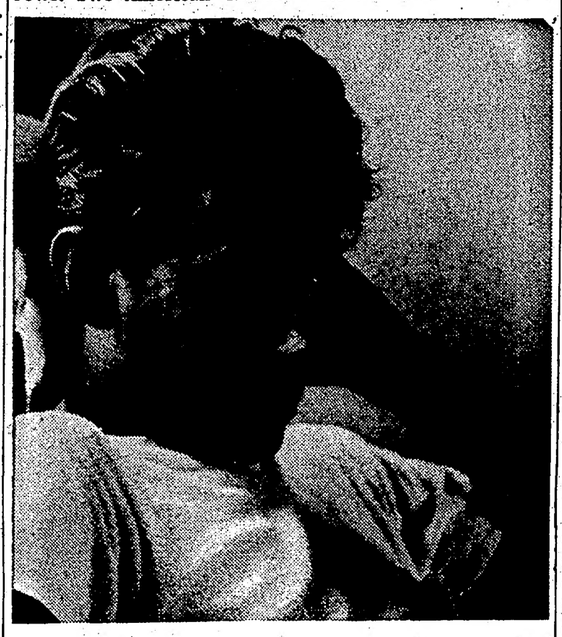
"No. Not yet."

"She's really something.... but there's a language barrier," he added glumly.

On the Allenby Road, boys and girls in uniform, kids with transistors clapped to their ears, lottery-ticket sellers, youngsters with tiny knitted skullcaps fastened to their heads with a bobby-pin, passed to and fro. At the corner of Ben Yehuda, a young man leaned against a MG spitting out poppy seeds. The wizened street vendors, the fruit juice and poppy seed sellers, the beigel men, all looked Arabic to me. Actually, most of them were North African Jews. Two American ladies with winged sunglasses and gaily-patterned skirts passed with a click-clack of bracelets.

"But have you heard their English yet, Sadie?"

"No".



Mordecai Richler was born in Montreal, January 27th, 1931. He left Sir George Williams University, Montreal, after two years of study to go to Europe and write. He spent two years in Europe and wrote his first novel, THE ACROBATS, there. Returning to Canada he worked briefly in factories and then joined the C.B.C. as a news editor. In 1953 THE ACROBATS was accepted for publication by Andre Deutsch Limited, London, and he returned to England, living and working there for the next seven years and travelling extensively in France, Germany and Spain.

"So help me they speak better than us. They speak like the British."

The Yiddish restaurant I stopped at was typical of its kind anywhere. Wine-stained linen tablecloths and toothpicks in brandy glasses, the familiar sour shuffling old waiter with his shirt-tail hanging out, and here and there satisfied men sucking their teeth absently. It was Mr. Berman. He had sat immediately in front of me on the aircraft. "This is your first time in Israel?"

"Yes it is," I said, excited.

"All cities are the same, you know. A main street.... hotels, restaurants.... and everybody out to clip you. Here they're champion clippers. What business you in?"

I told him.

"I'm in sporting goods. I sell guns, sleeping-bags, tents." He laughed, wiped his spoon on the edge of the tablecloth, and began to chop up his strawberries in sour cream. "You'd never catch me spending a night in a sleeping-bag. People are crazy. I should complain." Mr. Berman told me he was leaving for Tokyo the next day. "The girls in Tokyo are the best. They're ugly, but you can get used to them. Used to them? It's easy. They wait on you hand and foot."

The American with the buck teeth was waiting at the bus stop. "How was the movie?" I asked.

"It was really something. I'm on a world tour, you know."

"You told me."

"I leave for Bombay at three o'clock tomorrow afternoon."

What's playing in Bombay, man? But I didn't say it. Instead, I said, "Enjoy yourself."

"I'll only be there overnight."

Driving into Tel Aviv the next morning we slowed down for donkey-carts, motor-cycle trucks, and cars so ancient they couldn't fetch 50 dollars on the Canadian market. Weaving through streets of machine shops and junk yards, I saw rusty wheels and dilapidated bedspreads, all being thriftily reclaimed. In the suburbs we passed blocks of new apartment buildings that looked like concrete biscuit boxes.

It was hot, oppressively hot, and most people, very sensibly I thought, were informally dressed. Not so the ultra-Orthodox Jews, who clung to costumes more appropriate to their East European origins. They wore black Homburgs or large round fur hats ("streimlech") and long black coats ("kaftans") and, underneath, jackets and sweaters. The streimel is made of a dozen tails, representative of the twelve tribes of Israel.

I bought a copy of the "Jerusalem Post", the English-language daily, and was immediately attracted to a boxed notice on page one.

We have lost our crowning glory! The great rabbi Nissim Benjamin Ohanna, Chief Rabbi of the City of Haifa and its environs, has been taken by his maker. Funeral cortège will leave the Rothschild Hospital, Haifa (April 1, 1962) 11 a.m.

The Bereaved Family.

On Sunday I moved to the Garden Hotel in Ramat Aviv. On the way to my bungalow I passed the pool, where lots of foot-weary, middle-aged tourists were sunning themselves.

"The ones I saw in Jerusalem, they're poor kids," a lady said. "They don't even know what a handkerchief is. Should I chase them away? They're sneezing and blowing and coughing at me all the time."

A card player looked up from under his baseball cap long enough to say that he was taking the tour to Elath tomorrow.

"If you are constipated," Mr. Hersh said, "the water is good for you, if not—pardon me the expression — you'll probably get diarrhoea."

Mr. Hersh, who was in the dry goods business in Windsor, Ont., questioned each new arrival at the hotel. Shooing flies off with his rolled newspaper, pondering his toes, as he curled and uncurled them, he'd ask, "And where are 'you' from? Aha! . . . How long you here for? I see . . . Longer you couldn't stay? . . . And tell, me, Mr. Richler, you came over here on one of our aircraft, you liked it? You were impressed?"

"They're Boeing 707s, you know. American-made."

"And the pilots? Eh? . . . This country, it's a miracle. . . . So? The only thing I got a complaint is the hotel keepers they make the monkey business. I been here seven years ago and what they done since is remarkable. . . . I'm not a millionaire, Mr. Richler, and I'm not poor. I spend? It's the children's money. . . . Do I want to be the richest man in the cemetery? The less I leave the less the children have to fight over, God bless them! So, Mr. Richler, you're enjoying here?"

The port of Elath, Israel's gateway to Africa, is a rough, dusty boom town on the edge of a desert. The people who have gone to settle there get special tax concessions. On one side of the gulf there's Sinai, Egypt. On the other side, the frontiers with Jordan and Saudi Arabia. Before the Sinai campaign life in Elath was dangerous, Arab gun positions in the gulf prevented ships from entering the port. Today, the guns are silent, but they are still very, very close. So close that when a tanker steams into the gulf you have to wait a while before you can tell for sure if it's heading for Elath or Akaba, only five miles away.

The Hotel Elath is run by a young Canadian, Harvey Goodman, who was brought up on Clark Street, Montreal, just around the corner from where I used to live. He has been in Israel for ten years. "All Jews should come here," he said. "We're hated everywhere."

I protested.

(Continued on Page 9)

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# ONLY IN AMERICA

*by HARRY GOLDEN*

### The Celebrities

There was a time when there was a whole race of celebrities who did nothing more than accompany movie stars to dinner, nightclubs, and movie premiers.

Since Hollywood had relocated East, in Italy, France, Switzerland and the South Seas where taxes are at worst an inconvenience, I cannot say offhand whom these celebrities are now freeloading on.

Some of these celebrities perhaps still maintain their notoriety by invitations to dinner at the White House, which is a sure route to fame without accomplishment these days.

My friend Carl Sandburg was recently involved in writing the captions to a book of portrait photographs. In essence, this was sort of a celebrity register. He confessed it was a rather difficult task.

It is easy to recognize a Stravinsky beside a piano, and it is possible, just barely, to discover who a Zizi Jeanmaire is. But how do you go about finding out the names of three directors of a Swiss bank? And when you do, what do you say about them except to say they don't particularly look like capitalists, they look like celebrities, i.e. well fed?

Values change, or let's say modulate, from age to age. When I was young, getting invited out to dinner got you only the entre and no fame at all. We used to interest ourselves in the "eminence gris" as the French put it — the gray eminence, the power behind the throne.

Everyone knows Colonel House was Woodrow Wilson's eminence gris and General Hindenburg's eminence gris was Colonel Max Hoffman who was also Ludendorf's and thus was the Russian army destroyed at Tannenberg.

The last eminence gris I heard about was Harry "Pete" Pierpont who was supposedly the brains behind the Dillinger mob. You can see to what a state being a gray ghost was deteriorated.

If there is an eminence gris who is also a celebrity these days (for they are mutually contradictory terms) it must be the pollsters who advise governors and senators on whether or not they can be president. I fully expect some future president to declare, "All that I am, all that I ever hope to be, I owe to my pollster."

HUMAN RELATIONS

# Indecision in Business

DR. ROSE N. FRANZBLAU

**QUESTION:** I am a 36-year old woman, married and have two lovely children of school age. I buy and sell antiques to make a little side money. This was also a hobby which brought me lots of pleasure.

I had been doing quite well until lately, when I just can't seem to make up my mind whether I like the item enough to buy it. Then if I don't buy it, I'm terribly upset and wish I had. I do most of my buying at auctions. Once an item is sold it's sold and you don't get another chance to buy it.

It seems to me that I want the item only after it is sold. This has never happened to me before, only within the last month. My decision has caused me considerable tension and aggravation.

**ANSWER:** The state of indecision, although it is nerve-wracking sometimes, gratifies certain needs at other times. As long as one doesn't make a decision one can't make a mistake, the reasoning goes.

A woman in her roles of wife and mother always prefers to have her husband take over as the master of the house. She is happy to have him make all the decisions, and tell her what to do, how to do it, how much to spend, and what to buy.

But should there come a time when a husband does not do too well, and the wife feels called upon to help out, she may feel let down and even betrayed. She must now do for herself what she feels is her husband's job and what he had always done for her. Her resentment counterbalances the gratifying feeling of strength and independence which she derives from her gainful activity outside the home.

As long as your antique buying was a hobby, it brought you gratification. You could do what you pleased, and no one could judge you by what you bought or passed up. Your taste and the choices you made were your own affair, and you needed no one's approval or disapproval.

But once you went into business and had not only to sell a thing to yourself but then to others, it became a different matter. You felt it as a rejection of your taste, and therefore of you, to have somebody dislike and refuse to buy what you wanted to sell. Perhaps, also, when the hobby became a business, all the fun was gone.

You may like to buy antiques, but when it comes to buying for others, the responsibility may seem too great to assume. Also, some people do not like to buy for others because, basically, they do not like to give up to the others what they have acquired, even if the others pay for it.

Sometimes a revival of the insecurities of childhood leads one to want what one does not have or cannot keep. After a thing is no longer available it becomes most desirable. These factors can also lead to indecisiveness.

You must give yourself the freedom to make a mistake, and not judge yourself a failure if you do make one. If you can give yourself the right to be wrong, you will not feel so driven to be right all the time.

* * *

Now that you are becoming better known in your circle of buyers, the faith that has been put in you may make you feel that any mistake is a fatal failure. This is, of course, an outsized expectation and can only lead to a driving anxiety which can stymie all decision.

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THE ASSOCIATED

## THE COMMUNITY AND JEWISH EDUCATION

The annual dinner of Toronto's Associated Hebrew Schools this coming Wednesday will demonstrate again our community's dedication to the noblest of all Jewish duties: education. It is in the realm of Jewish upbringing in the classroom, on the playground that the battle for the future generations must be waged and won.

One of the great American Jewish educators recently pointed out in the Reconstructionist that the ideal of the North American Jewish community must be a Jewish Day Schol supported from special funds and available without tuition to every Jewish child. This suggestion is in full accord with our hallowed tradition where the equation of the child in the spirit of Judaism is the duty of the community.

But until this day comes, until the organized Jewish community of North America realizes that its first task is a free Jewish school for everybody, those responsible for such great institutions as Toronto's Associated have a moral right and duty to demand the funds to sustain Jewish education.

AFRICANS AND ISRAEL

## SNUB FOR NASSER

The outcome of the Addis Ababa conference of independent African States can properly be called a triumph for Israel.

Gatherings of this kind invariably become a barometer of feeling on all issues affecting their participants.

Israel was one such issue, since the Arab States attempted to obtain an expression of support from the conference for their own anti-Israel policies. But although their campaign was led by men whose prestige in African circles is beyond question — Ben Bella, hero of the Algerian struggle, and Nasser himself — it was rejected by a substantial majority of the participants.

The opposition was so strong that Nasser and his supporters did not even consider it worth while pressing the point, in sharp contrast to earlier gatherings of the same kind, for example the Belgrade Conference in 1961.

The political defeat of the Arabs was due largely to Israel's high standing in many parts of independent Africa, thanks to the practical aid and genuine sympathy it has shown to the emergent nations.

IN MEMORIAM

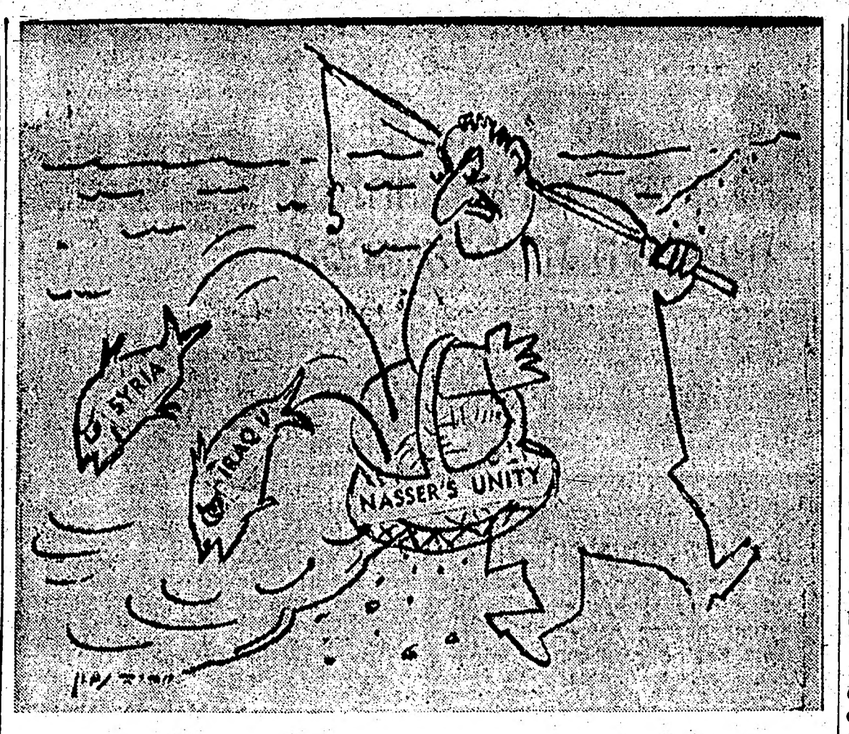
## LOUIS LIPSKY

With the passing of Louis Lipsky from the American Jewish scene at the ripe old age of eighty-six, American Zionism has lost its most prominent leader in more than one sense.

A native-born American, Lipsky was a Zionist before Herzl convened the first World Congress in Basle. He was a talented writer who could have reached great heights in the world of American letters. But he was bitten very early in his career by the bug of Zionism and the urge to serve the Jewish people. He forsook general newspaper writing to edit Jewish periodicals which led him eventually to Jewish leadership.

Louis Lipsky's gaunt figure and white mane were as outstanding as his brilliant, analytical mind and rhetorical power. Though a liberal in the fullest sense of the word, he never abandoned his firm convictions. He was a friend and comrade-in-arms of the greatest in Zionism, at equal terms of fraternity with both Weizmann and Jabotinsky.

Of course, man cannot live forever. But those who knew him, who were his personal friends — and the editors of The Canadian Jewish News are among them — will never make peace with the cruelty of the Angel of Death who has taken away from us Louis Lipsky.




NAVON IN "DAVAR", TEL AVIV

## — Keep Smiling —

**ONE WAY**

Max: "You should see the new altar in our synagogue.

Miriam: "Boy, lead me to it."

* * *

**QUICK THINKING**

A man hardly had paid off the mortgage on his house when he mortgaged it again to buy a new car. Then he sought out a loan broker to borrow money on the car so he could build a garage.

"If I do make you the loan," asked the broker, "how will you manage to buy gas for the car?"

"It seems to me," the man replied with great dignity, "that a fellow who owns his own house, car and garage should be able to get credit for gas."

**NO CRIME**

"This crime was the work of a master criminal," said the prosecutor, "and was carried out in a skillful, clever manner."

Blushing. the defendant rose to his feet.

"Sir flattery will get you nowhere. I ain't gonna confess."

* * *

**CAUGHT ON**

The lecturer at a medical college was exhibiting a diagram and said, "The subject here limps because one leg is shorter than the other."

"Then he addressed one of his audience: "Now, Mr. Stein, what would you do in such a case?"

Young Stein pondered deeply before answering. "I imagine, sir, that I should limp, too."

## Canadian Panorama

BY MORDECAI HIRSHENSON

### Another Quebec Jewish Mayor

Jewish mayors in the province of Quebec are not quite as rare as was suggested here recently at the time Sam Moskovitch was elected mayor of Cote St. Luc. In addition to William Hyman in the Gaspe area a century ago, somewhat more recently Jules Loeb has been the mayor of South Hull for the past two years. There are those who may wish to dispute this by insisting that South Hull is merely a satellite of Ottawa and therefore spiritually in Ontario. There is, however, no doubt — South Hull *is* located in Quebec whatever be its relationship to Ottawa.

### A Tailor In Bohemia

Gary Lautens, Toronto Star columnist, has uncovered a Yiddish poet, located appropriately enough in the heart of Toronto's Bohemia, the "Village" area of Gerrard Street, where he earns his living as a tailor. His name is Sam Urbas (despite the initials "J.A." which adorns his shop window), he is 44, he has been in Canada ten years and escaped from Poland in 1939 at the time of Hitler's invasion. He lived in Russia, left after the war, fought in the Israel War of Independence, and left Israel four years later.

A native of Ostrovtze, he has had some of his works published in the various Yiddish anthologies that appear from time to time. His newest source of publication is one where no Canadian writer has yet apeared — *Sovetish Heymland*, Moscow's nod to Jewish culture. (In his interview with Lautens, Urbas disclaimed any interest in Soviet politics).

Mrs. Urbas knew no Yiddish when Sam met her but she knows enough now to translate his writings. A Torontonian, she is principal of Hillcrest Progressive School and was a widow when they met. (She was formerly Mrs. Avrom Rotenberg).

The search for and interest in the Jewish tailor-poet has long been a favorite pastime of the Gentile journalist. Fifty years ago writers from the big New York dailies discovered Morris Rosenfeld, a Ghetto poet who lived by the needle, introduced him to the metropolitan reader and lionized him for years afterwards.

### The Warsaw Ghetto On TV

The CBC's program on The Warsaw Ghetto Uprising seen the other Sunday evening on "Close-Up" was a well-done documentary meriting high praise. The film footage of scenes in the Warsaw Ghetto actually taken within its walls were starkly moving and told the story more directly than any amount of script or commentary.

### Willis' Blunder

There were, in this reviewer's reaction, several flaws — not major ones — which marred the effect of the program. The usually urbane and alert J. Frank Willis in interviewing Chaika Spiegel, a Montrealer who survived the Ghetto, was rather gauche in his questioning and produced an embarrassing moment when he said to Mrs. Spiegel: "You had, then, an adequate supply of arms in the Ghetto?" Perhaps it was meant in irony but somehow Frank Willis did not carry it off.

Incidentally both interviewees — Mrs. Spiegel and Henryk Fenigstein, now a Toronto physician — handled themselves very well, with dignity and simplicity — in the discussion.

### Not All Warsaw Chassidic

In the introductory section there was an approach whose error should not have eluded script-writer Ben Shek. The Jewish population of Warsaw as it existed on the eve of World War II was pictured in a one-toned hue — bearded, Chassidic, and pious, as though drawn from a Chagall painting or a Mendele word-picture. Even in the days of Peretz, who died in 1915, Warsaw Jewry did not uniformly follow this pattern. If course there were Jews in *shtreimlach* and *peyos* who were constantly wrapped in *talis* and rapt in prayer. But in Warsaw — which was no shtetl — there were also Polonized Jews, Jews of the middle class, secular-minded Jews who would be divided and subdivided into countless varieties of Zionist, Socialist, Yiddishist and "culture-ist". The monolithic image of the whitesocked *shtreiml*-wearer simply no longer applied.

### Antek and Tzivia

It was a pity that the Jewish viewers could not hear and enjoy the rich Yiddish tones of Antek Zukerman and Tzivia Lubetkin whose words were drowned out by an English sound-track. However, this is understandable for their story was telecast for the broad and general public, not just for those who could follow their native tongue, (Incidentally, the script did not mention that these two — now living in Israel — are, and were then husband and wife.)

### Whence The Film?

A question likely raised by some viewers but not answered in the script or credits was: whence the film footage of the Ghetto? Most viewers, we are sure, would have wanted to know this. The fact that the film was shot in that period by the Germans is a revealing commentary on the inner attitude of the German conquerors. They no doubt wanted to preserve for purely historic and "objective" archival purposes some record of the Warsaw Ghetto. They probably never dreamed that this material would some day be used to show the world the depths of Nazi bestiality. In their mind it was probably an example of how thoroughly, efficiently, and effectively for all concerned they were dealing with and disposing of the "Jewish problem".

Credit is due to Jim Guthro, Ben Shek, and particularly Felix Lazarus who initially suggested the program and assisted greatly in its production.

JEW FACES GERMAN (10)

by M. J. Nurenberger

# strange — no fiction

It was just seventeen years ago to the day that I saw her in a little village in Bavaria. She was walking home from church with some peasant girls. Somehow she attracted my attention. Though dressed like a Bavarian peasant woman, her walk, her very composure, suggested a difference, a feeling of not belonging to this backward hamlet.

* * *

I was standing with a group of American soldiers, admiring the pastoral, Sunday morning scene in this village, noting men, women and children on their way home from church. No one believed we were in Germany merely months after the end of the war.

To the Bavarians this girl did not seem strange. I, however, noticed her sad, dark velvet eyes, "Jewish" eyes which only another Jew could detect.

At that time I was seeking surviving Jews, relatives lost in the holocaust. This girl with the walk of a Jewish city dweller intrigued me. I thought: are you really that sensitive? Can't it be normal that, among Bavarian girls walking to church arm-in-arm there can be one with "Jewish" eyes? Yet, how can there be a Jewish girl in a neighborhood where Jews never lived before?

No, I decided. It must be my nostalgia for Jews on a Sunday morning in a Bavarian village a few months after the debacle of Hitler that could have put such nonsense into my head.

Very soon I discovered that it really wasn't nonsense. The girl had sensed my gaze, or else she had noticed me before, for she turned her head, looked my way and smiled. Then she said, hello, in English — with a German accent.

Her "hello", accompanied with a smile, was not that of the fraternizing Fraulein. On the contrary, it reminded me of the warm greeting in a Hasidic home in the Poland that used to be.

She started the conversation: "Why do you stare at me?" And her mien became pathetic in its sadness.

— I think I know you.

— How can you, an American, know a girl from Bavaria?

— Your accent is not Bavarian.

— How do I sound to you?

— I believe I saw you once in Warsaw.

Of course, I lied. She understood; she knew I was trying to "discover" her. As we sauntered along, she spoke in Yiddish.

— True, I am a Jewish girl. Rather: I *was* the daughter of a Jew.

Then she suddenly began to cry: "You talk like a Nazi. Why don't you leave me alone and let me forget my past? My name is Anna Louise and they call me Liesl. The rest is dead and buried. I want to forget my father the Hasid, my mother, my brothers."

* * *

Liesl had worked in a section of Auschwitz where the Nazis systematically, efficiently assorted the belongings of their cremated victims. Many a time had she asked the SS supervisor to kill her too, for she couldn't stand her "work". But, in his sadism, the Nazi enjoyed telling her constantly, "Not your God, but *I* shall decide when you die."

Liesl had lost all faith. As a result, she vowed never to bother with Jews should she survive.

* * *

Before we parted, she gave me her address, hoping to see me again. But when I returned the next day, the peasant woman with whom she lived informed me that Liesl had gone without leaving a forwarding address.

* * *

Seventeen years later, on a sunny afternoon in Dusseldorf, my companion left me for awhile to my glass of brandy at Dusseldorf's Park Hotel. Suddenly, in the lobby, I felt a pair of eyes piercing right through me. I raised my head; before me stood a middle-aged couple. I recognized those eyes — the same warm, sad, velvet eyes.

"Liesl!"

"No more Liesl," she replied, sitting down. "Now it's Sarah, and this is my husband, Yekhiel. We live in Israel."

We could not continue our conversation for my companion returned. But I met them in Bonn the next day. They told me they were in Germany upon the invitation of the government to testify at the trial of a war criminal.

She continued: "Several weeks after I met you, I went to Munich, for I realized how foolish I had been to flee from my destiny. I even saw the piece you had written about me in a New York Yiddish daily. Despite the fictitious descriptions and the change of milieu, I recognized myself. At first I was peeved because you had classified me as one of the survivors whose body remained hale but whose soul was sick. Then I realized you were right. Your article was what a psychiatrist would have described as shock treatment. It helped me find myself, my husband and, later, my way to a kibbutz in Israel.

KARL MARX OF DUSSELDORF: "NO MARXIST"

* * *

That same evening in Dusseldorf I dined with Karl Marx, Jewish publisher of the Allgemeine Wochen Zeitung, and Mrs. Marx. (Very few people outside Germany are aware of the Allgemeine Wochen Zeitung which is, perhaps, the finest Jewish newspaper published anywhere.)

Over a cup of coffee, Mr. Marx jestingly told his charming wife, who helps him direct the newspaper, that she was facing one of her husband's most astute critics. In fact, Marx remembered with kindness an article written years ago where in I had disagreed with him on our Jewish position vis-a-vis Germany.

(Continued on Page 10)

## SERMON FOR THE WEEK

### THE SONG OF JUDAISM

And I have given the Levites - they are given to Aaron and his sons from among the children of Israel, to do the service of the children of Israel in the tent of meeting, and to make atonement for the children of Israel ... (Numbers viii. 19).

During the Temple period the function of the Levites was to play musical instruments and sing hymns of praise while the sacrifices were being offered on the altar. Commenting on our text, the Jerusalem Talmud observes: "The song of the Levites atones for Israel".

The truth taught here is that for Judaism to win the hearts of Jews there must be found in Israel those who follow the Torah as man's supreme joy and delight, who view the mitzvot as life's poetry, and sin as a disturbance of the sublime harmony which ideally ought to exist between the Creator and His creatures. The old saying that the heavenly gates of prayer are never closed has often been vindicated during Israel's tragic history. It is true that some have only found God out of the depths of despair. But there is another saying which declares that it is the gates of song which are never closed. Israel needs the atoning song of the Levites.

There is, of course, joy and joy. Zangwill's description of Judaism as a "cheery" faith was not one of his happiest terms of phrase, suggesting as it does that the aim of Judaism is for a good time to be had by one and all. Judaism is too profound a faith to be over-optimistic about man's capacity for achieving perfection, serenity and balance, though it refuses to look upon him as depraved from birth. The joy of which Judaism speaks is that of "simcha shel mitzva", the glorious privilege granted to finite man to worship the Infinite and to address Him as "thou".

A common fault in present-day Jewish preaching is to advocate observance of the mitzvot because of their value for Jewish survival. Quite apart from the fact that with the establishment of the State of Israel the chances of Jewish survival are greater than ever before, it is unsound on both psychological and theological grounds to imply that the mitzvot have no intrinsic value. The great Jews of the past knew better. They had not lost their capacity for wonder and for seeing God's glory filling the earth. They saw, in the words of the rabbis, each blade of grass reaching heavenwards in response to an angel summoning it to grow. They saw sun, moon and stars in their courses bowing to their Maker and they heard the divine music of the spheres. They saw life as so many opportunities for divine worship and man as a ladder linking heaven and earth. Because they saw these things their existence, for all its sorrowful dimensions, was never surrendered to gloom. Only when Jews learn to recapture this spirit, seeing Judaism as a religious faith and the mitzvot as ways to God, will the song of Judaism be heard in all its power.

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*IN THE PROGRAMME*

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Report — Louis L. Lockshin, Campaign Chairman
Keynote Address and Installation of Officers — Meyer W. Gasner
Dedication of Rooms—Rabbi Walter S. Wurzburger
Presentation of Life Memberships — David E. Newman, Q.C. & Bernard Weinberg, Q.C.
Presentation of Donor Certificates — Wilferd Gordon, Q.C.
Installation of Board Members — Alderman David Rotenberg

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LEAD UNITED SYNAGOGUE: L. to R., David Anisman, president of Beth Emeth; Al Ugar, president of Bais Yehuda, and Rabbi Joseph Kelman, spiritual leader of the new combined BETH EMETH BAIS YEHUDA SYNAGOGUE, signing the formal Amalgamation Agreement.

# Two Synagogues Merge

Local history was made recently when two synagogues—one in the southwestern portion of Toronto and the other in the northwestern region of North York—voted to merge their activities. The new synagogue is to be known as BETH EMETH BAIS YEHUDA SYNAGOGUE.

Formal celebration of the merger will take place at the Amalgamation & Installation Dinner on Sunday, June 16, 1963.

The merged synagogue joint membership totals 630 families and is headed by Rabbi Joseph Kelman, spiritual leader, David Anisman, president and Al Ugar, vice president (former president of Bais Yehuda).

For over 40 years the Bais Yehuda Congregation has served the religious and educational needs of a large community in the Dovercourt Road area. Its fine Hebrew School served to inculcate a love of Jewish values to hundreds and thousands of Jewish children.

The movement of Jewish population means that very few members of Bais Yehuda found it feasible to participate in the services and activities at the present location, the leaders of Bais Yehuda have ensured that the Bais Yehuda name and tradition will not be lost, as has happened to many other synagogues when their members moved.

Beth Emeth Synagogue is one of the newest major congregations in metropolitan Toronto. Founded over 7 years ago, it emerged as a major force in Jewish life less than 4 years ago when it began to build in the spring of 1959 at its present location, 100 Elder St., Downsview. In its 11 spacious classrooms a network of schools is flourishing. These include an evening Talmud Torah, a Day School with three grades, a Nursery program, special girls' school, and Prehebrew (Sunday) School and High School. Altogether, over 700 children are taking advantage of the educational program on Elder Street.

The Kadimah School for slow learners and retarded children has made its mark and won continent-wide acclaim. It serves the general Jewish community of metro and will continue its 3rd year in the fall.

A very active Brotherhood and Sisterhood, who have given immeasurable aid to the development of the present synagogue, will now be strengthened by the addition of the Bais Yehuda members. Their experience and enthusiasm will enable the BETH EMETH BAIS YEHUDA SYNAGOGUE to forge ahead.

Spiritual leader of Beth Emeth for the past 4 years and now of the Beth Emeth Bais Yehuda Synagogue, is Rabbi Joseph H. Kelman who came to Toronto as an infant and received his early training here, before going to New York for college and rabbinical studies. It is a happy coincidence that the first rabbi of the Bais Yehuda Congregation (who served them with distinction from 1946 to 1950) was his brother, Rabbi Abraham Kelman — now with Prospect Park Jewish Center, New York.

Rabbi Joseph Kelman in his years at Beth Emeth has concentrated on making this young synagogue a real centre of flourishing activities for all age groups. These include all synagogue services, adult education programs and for the past year a very strong teen-age program.

## TORONTO OBITUARIES

**CERESNE, Joseph.** On May 29th, late of 563 Euclid Ave.
**KLEIN, Lena.** On May 30th, late of 10 Flanders Ave.
**NOBLE, Bella.** On May 28th, late of 67 Borden St.
**WALTON, Samuel.** On May 27th, late of 571 Mt. Pleasant Rd.
**WORTH, Benjamin.** On May 30th, late of 151 Ranee Ave. Services arranged by College Memorial Chapel, 331 College St.
**GOODMAN, William.** On May 26th, late of Oklahoma City, Oklahoma.
**KESSELMAN, Samuel.** On May 30th, late of 74 Alexis Blvd.
**KING, Morris.** On June 1st, late of 465 Atlas Ave.
**LABOW, Dave.** On May 29th, late of 214 Robina Ave.
**LANGER, Charles.** On May 31st, late of 21 Henry St.
**LEVINE, Annie.** On June 1st, late of Port Arthur, Ontario.
**MAGNER, Rebecca.** On May 27th, late of 71 Belgravia Ave.
**NAGEL, Mary.** On May 31st, late of 10 Saranac Blvd.
**ROSEN, Charles.** On May 27th, late of 126 McGillivray Ave.
**ROSITH, Zlota.** On June 2nd, late of 34 Wasdale Cres.
**SCHNEIDER, Rubin.** On May 26th, late of 680 Roselawn Ave.
**SPIVAK, Philip.** On May 27th, late of 1653 Bathurst St.
**STERN, Beatrice.** On May 29th, late of 640 Roselawn Ave.
**SHUKIN, Sarah.** On May 23rd, late of 241 Beverley St. Services arrangel by Park Memorial Chapel, 508 Spadina Ave.

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# Toronto And Its Jewish Schools

by ALEXANDER BROWN

Mr. Brown, well-known educator, is a consultant with Toronto's Bureau of Jewish Education.

As everyone knows, much of the proverbial imagination and enterprise of our people has been channeled into the creative field of activity which is the construction industry. Extensive new housing developments in the suburbs, large apartment blocks in the city, complexes of gleaming modern glass and concrete office buildings, plazas, plants and hotels — these are many indeed which are the well-known landmarks in the Metro area attesting to the drive and success of Jewish initiative in this sector of the economy.

Nor have we neglected the institutional housing to meet the physical and spiritual needs of the organized Jewish community. Largely avoiding the pitfalls of the "edifice complex", Toronto Jewry is yet proud of its many fine houses of worship, of its Hospital and Home for the Aged, of its community and congregational schools; its Jewish recreational centers, its administrative community and Zionist centers, its Jewish Public Library. Importance is attached to these buildings, for they provide the facilities for the normal functioning of Jewish social, religious and cultural life.

Amidst all of this generous outpouring by Toronto Jewry (which has provided a home for almost every conceivable need of our many-faceted communal program), there is one which to date has been missing. The building that is lacking should be the pinnacle of the whole complex structure. For it will serve the really talented and interested among our youth who, having gone through the initial stages of their Jewish education, now are ready to study on the level of the senior high school.

It is from among this diminishing but select group that the community hopes to draw vitality, by way of an intellectual laity well versed in Jewish lore, attuned to modern Jewish cultural development, devoted to Jewish values, willing to participate in the communal organization and, perhaps, eventually share in its leadership.

Having invested large sums in plant, equipment and program for the elementary education of thousands, it is reasonable that we seek to reap a return by providing facilities for Jewish high school education. What is proposed is nothing by way of luxury for students or expensive underground parking for teachers, but a building to meet the need with dignity and good taste. It will nonetheless provide the facilities necessary for a modern high school where picked groups of teenagers can apply themselves to serious and challenging study. The school would be open to all young people in the community, provided they qualify scholastically.

This structure also might serve to house the Toronto Jewish Teachers' Seminary which, since its establishment in 1954, has been in the class of itinerant tenant, shifting from one to another location, none of which was suitable for a Teachers' College. In less than a decade, the Seminary has trained over eighty teachers to help, at least partially, to alleviate the teacher shortage in our elementary schools. It renders a crucial service and deserves well of the community.

During his recent visit to Toronto, Mr. Moshe Sharett declared that, since the establishment of the Jewish State, Israel's school population has multiplied sixfold. Hence Israel itself has an acute shortage of teachers. It can spare very few of its better pedagogues, and certainly cannot supply teachers for the Diaspora. Mr. Sharett urged Canadian Jewry to foster the training of teachers and build up its own Teachers' Colleges.

* * *

There is a verse in Kohelet which is given an interesting Midrashic interpretation. The verse reads: I have built for myself houses and planted for myself vineyards. Says the Midrash, "The houses are houses of prayer and study, and the vineyards are row upon rows of scholars."

The writer of this article had occasion in recent months to visit several Jewish communities in the United States, one of which is in the deep South and another in the midwest with Jewish populations roughly equivalent in size to that of Metro Toronto. Neither has a system of schools or of Jewish communal institutions approaching that of Toronto. In a second midwest city, with a Jewish community more than three times the size of Toronto's, spokesmen frankly were envious of the Jewish educational system here (both for quality and quantity) and of its fine communal organization.

These are not unique experiences. The Jewish community of Toronto *has* acquired a proud reputation for the excellence of its organizational and education efforts. Its achievements in the realms of the spirit, in education, religion, culture, and communal organization, are given physical expression in brick and stone by the many impressive communal structures erected over the years.

But the leadership of our community has not been content to rest on its laurels. In its more recent creation of a Community Day High School, it has reached out boldly to pioneer in a new area, accepting full responsibility for the financing of the school.

There has been set up under the chairmanship of Wilferd Gordon, Q.C., a representative Board of Governors for the High School, consisting of prominent, knowledgeable and devoted leaders in education and community organization. Committees have been formed, including a budget committee under the chairmanship of John R. Devor, to wrestle with financial problems, and a curriculum committee under the co-chairmanship of Joseph Levine and Lou Shore, which will keep watch over the academic growth of the school.

Finally a Building Committee has been set up under the chairmanship of Morry Wingold to prepare the necessary plans for the erection of a suitable building which will house adequately the new school whose classes currently are tenants of the central school of Associated on Neptune Drive.

In our view, this venture bespeaks the maturity of our community and of its leadership. It is a logical outgrowth of an overriding concern for the cultivation of important Jewish values which promises to safeguard the future of Jewish life. Toronto Jewry is taking the logical and final step, which will crown its total effort, by building a home for secondary and higher Jewish education.

# TORONTO SYNAGOGUES

**B'NAI ISRAEL—BETH DAVID**

• During Shavuoth the following participated in a service of re-dedication for past Bar Mitzvahs and Bat Mitzvahs: **Stephen Klein, Stanley Natlesfky, Avram Selick, Monty Shalsen, Sheldon Pollack, Rhoda Gryfe, Ruth Gertzbein, Kenneth Cohen, Howard Mintz, Ed Noy, Richard Gruneir, Morley Fruchtman, David Gluckstein, Moishe Greengarten, Arnold Shane, Gary Budd, David Kogan, David Manilla, Newton Glassman, Irving Spitzen David Kates, Howard Wolfson, Cyril Troster, Jimmie Robins, Tom Levene.**

**SHOMRAI SHABOTH**

• **Sisterhood's** closing luncheon will take place on Wednesday, June 12th, at the home of **Mrs. M. Schwartz**, the president. **Rabbi G. Felder**, spiritual leader of Shomrai Shaboth, will address the gathering.

• The following names were added to the electrically lighted bronze memorial tablet in the sanctuary by the Synagogue: **Esther Lifshe Felder, Arthur, Gertzbeine, Eliezer Grossman, Pearl Grossman, Benjamin Kushner, Rose Kushner, Yarmolinsky, William Gazer, Leah Gazer, Rav. Simon Petegorsky, Lou Warren Somers, Abraham Tennenbaum, Yacov Solomon, Chaja Solomon.**

**TORAH V'AVODAH**

• A special memorial meeting for **Shmuel Hayim Landau**, founder of the World Torah V'Avodah Movement, will take place on Thursday evening, June 6th, 8:54 p.m., at 86 Vaughan Road, commemorating the 35th memorial. Participating will be **N. Sokol, Z. Weinberg, S. A. Abella.**

**Sydney Starkman**
Brotherhood President

**ADATH ISRAEL**

• **The Fanny Greenspoon Oval Room** will be officially dedicated on June 22nd. Theme of the morning services will be: **Summer Farewell for Campers and Vacationers.**

• More than 200 representatives of various faiths visited the Adath Israel recently. **Dr. Fred Stulberg** welcomed the guests and delivered an address on Judaism. Following a tour of the synagogue, **Rabbi Erwin Schild** answered questions pertaining to Judaism. A reception concluded the evening.

The event was organized by the **Knights of Columbus, West Toronto Council**, to acquaint various faiths with each other.

• **Sydney Starkman** was elected president of the **Adath Israel Brotherhood** at a recent election meeting.

Other members of the executive include: **Ben Abbott**, 1st vice president; **Phil Granovsky**, 2nd vice president; **Norman Trachter**, secretary; **Al Collis**, treasurer; **trustees — Ben Bader, Bill Berk, Syd Gladstone, Joe Grosaman, Murray Hurst, Max Scher, Harold Mayzell, Harry Solomon, Moe Steinberg, Archie Stulberg.**

**Dr. Bernard Collins** is immediate past president. Other past presidents include: **Bernard L. Warner, Seymour Shachter, George Shear, Dr. George Starr, Sid Colt, John Weinstein, Dave Silverman, Syd Silverman, Harry Silverman, Sol Morris, Milton Haberman** and **Moe Langer.**

**BETH AM**

• Following are the officers of the Junior Congregation: **Howard Zweig**, president; **Larry Spring**, Rabbi; **Andy Freedman**, parnos; **Jeffrey Cooper, Lewis Baumander, David Charendoff, Mark Siegel**, vice presidents; **Howard Kates, Larry Marshall, Briana Binstock**, vice rabbis; **Perri Polansky, Martin Sheps**, vice parnos.

**Rabbi Erwin Schild** is spiritual advisor; **Canter Murray Nixon**, chaplain.

**SHAAREI SHOMAYIM**

• **Sabbath** services tomorrow, June 8th, will be conducted by the pupils of **Shaarei Shomayim Talmud Torah**, commencing at 9:00 a.m.

• On Sunday, June 9th, **Shaarei Shomayim Bar Mitzvah Club** will hold a closing athletic brunch, 9:30 a.m., in the social hall. Trophies, crests will be presented to club members.

• Graduation exercises of the **Talmud Torah** will be held on Monday evening, June 10th, 8:00 p.m., in the social hall. Special awards will be given the graduates and all Bar Mitzvah boys.

• **Brotherhood** will have its annual bowling banquet on Tuesday, June 11th, in the social hall, 7:00 p.m.

TO SPEAK AT SYNAGOGUE: The Hon. William G. Davis, Minister of Education.

# JVS WILL HOLD ANNUAL MEETING

The Hon. William G. Davis, Ontario Minister of Education, will be the guest speaker at the 16th annual meeting of the Jewish vocational Service of Toronto, it was announced by Marvin G. Fremes, JVS president.

The meeting will be held Wednesday, June 12 at 12:15 p.m. at the Beth Tzedec Synagogue.

Reports will be given on special projects of JVS, including workshops which give rehabilitation training to recovering mental patients and long-term relief recipients. Mr. Fremes also will tell of JVS progress in providing career guidance for youth, re-training for the unemployed and job counseling and placement for new Canadians and other groups.

Jewish Vocational Service, which last year aided more than 2,400 persons, is a member of the United Community Fund. It conducts vocational counseling, placement, training and rehabilitation services for residents of the Metro area.

An affiliate of the United Jewish Welfare Fund, the JVS receives a grant from the United Jewish Relief Agencies for its program of finding jobs for new immigrants.

Murray D. Levine, a past-president, will give the report of the nominations committee and Barrie D. Rose will present the treasurer's report.


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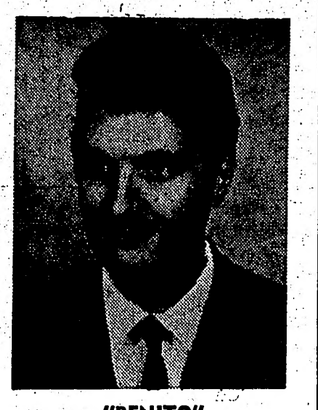

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PLAN HAMILTON CAMPAIGN: Outlining details of the Building Expansion Fund completion campaign in Hamilton are, left to right: Sam Ruth, Home administrator; Abe Posluns, campaign co-chairman; George Goldblatt, Hamilton chairman; and J. Irving Oelbaum, campaign co-chairman.

# Hamilton All Out For Old Age Home

HAMILTON, Ont (CJN). — The Hamilton Jewish community, which to date has raised $64,000 in pledges for the Building Expansion Fund of the Jewish Home for the Aged and Baycrest Hospital, will participate in the final phase of the campaign, according to George Goldblatt, Hamilton chairman.

A clean-up drive will get underway in October to complete the canvassing of the outstanding cards. Assisting Mr. Goldblatt will be Daniel Vertlieb, president of the Council of Jewish Organizations of Hamilton, and a member of the board of directors of the Jewish home for the Aged and Baycrest Hospital.

Among the workers in the Hamilton campaign are: Abby Adler, Harry Beube, Abraham Chertkoff, Marvin Goldblatt, Morley Goldblatt, Morris Kam, Harry Kelman, George Kemeny, Dr. Morris Levine, Norman Levitt, Reuben Levy Sr., Reuben Levy Jr.

Also: Jordan Livingston, David Magder, Harold Minden, Sol Minden, Max Mintz, Lewis Ross, Samuel Needle, Frank Rubinstein, Sam Smurlick, Bernard Wunder and Irving Zucker.

## toronto orbit

*A conditioned reflex is a handy thing sometimes — herewith some notes on Neo-Nazism gleaned at a "closed session". Complacency . . . or concern?*

By BERNICE DYMENT

For me, note taking has become a kind of conditioned reflex-action. Sit me down in an auditorium with a speaker on the platform before me, and automatically—out comes my pencil and notebook. I tell you this by way of explanation for what follows.

Although the special session on "International Anti-Semitism and Neo-Nazism" at the recent B'nai B'rith Conference in Toronto was open to the entire Jewish community, *officially* it was closed to the press. But reflexes cannot be denied! Even though I did not intend to use the material, since I was there anyway I took my customary notes, and now I'm glad I did. In the light of the recent incidents of swastika-smearing on local Jewish institutions, the carefully-documented information revealed by the speakers at that session takes on particular significance and timeliness.

Do these incidents, and others like them which seem to break out sporadically in widely-separated parts of the world, represent an international conspiracy at work? Is there a link between the Tacuara movement in Argentina, Rockwell and his gang in the U.S. with events in North and South Africa, and Russia?

According to Phil Baum, director for the Commission on International Affairs of the American Jewish Congress and author of the White Paper on "The Arab Campaign Against American Jews" and other authoritative appraisals of anti-Semitism, the answer is: NO. Every careful analysis made of so-called "International" meetings of anti-Semitic groups has thus far failed to reveal the existence of a true international anti-Semitic movement.

This does not mean that there have not been international assemblages of Neo-Nazis in post-war years. In fact, between 1946 and 1962 there has not been a single year when such meetings did not take place. Indeed, there would have been many more of them were it not for the fact that public interest was so limited that meetings had to be called off for lack of adequate attendance.

The delegates who attend such meetings do not represent their country of origin, nor do they have any official standing or constituency in their home countries. Curiously enough, Canada is the only country where members of a government party have issued anti-semitic statements during an election. Taken in perspective therefore, if the Social Credit Party here stands out as the sole example of a government party anywhere bearing the stigma of overt anti-Semitic utterances, and since careful investigation indicates that Social Credit is not a danger to our Jewish population, how seriously then can we take the implications of the "international meetings"?

Add to the above the fact that customary attendance at neo-Nazi international meetings range between 20 and 50 persons, of which a definite percentage are representatives of Jewish organizations serving as "undercover" observers. Rockwell, after being in the Nazi business five or six years now, can muster only 50 to 75 members in his party, all of whom have been repudiated by their own people. The fact that he has been able to gain for himself such notoriety is part of a deliberate plan on his part — to provoke attacks for their subsequent publicity value.

While some people point to Rockwell as representing the upsurge of ultra-conservatism and anti-liberal forces in American right-wing parties, it was pointed out by Mr. Baum that the April, 1961, Bulletin of the John Birch Society was devoted to denying anti-Semitism as a plank in their platform. "There is no status in being anti-Semitic today. It is no longer considered 'chic'", Mr. Baum added.

In Britain, when Colin Jordan, the self-styled leader of the "International Anti-Semitic Movement", began publishing his diatribes, there was an immediate spontaneous outburst against his propaganda. The press, the people, and parliament were unanimous in their reaction, the first result of which was the dismissal of Jordan from his post as a rural school teacher. (In the U. S., the civil libertarian position considers the extra-school activities of school teachers a purely private and personal affair).

In analyzing the far-flung swastika epidemic of 1959, Mr. Baum questioned the belief that it was an organized international conspiracy. "Not a single memorandum, letter or communication of any kind has ever been turned up to substantiate the claim that the epidemic was master-minded", he revealed. "An inherent danger for Jews in such situations is to act out of neurotic tendencies and invent adversaries. Out of our need and desire to find a culprit we may claim there is an organization behind an incident, when actually there is no evidence to support such a claim."

Up to this point, everything Mr Baum had said was cause for a feeling of reassurance and security among his listeners. With the mention of conditions in Latin America, this feeling underwent a troubled change, for here he pin-pointed an area of great potential danger for the 400,000 Jews of Argentina — the best organized and dedicated Jewish community in the Diaspora today. "The Jewish community of Buenos Aires is the repository of the European Jewish tradition and the center of the Yiddish-speaking world", Mr. Baum commented. "Because they are members of the middle class they are the de facto targets of two forces — on the one hand, the pro-Castro party, and on the other, the Tacuara, the right-wing Catholic youth movement, militant, active and connected with the first families of Argentina".

Yet, even here Mr. Baum placed the blame for the perilous condition of the Argentina Jewish community, not on "indigenous anti-Semitism", but on "endemic poverty". "The future of Latin American Jewry will be determined by the re-habilitation of democratic institutions, not by international anti-Semitism", he stated.

On the subject of deteriorating Negro-Jewish relationship in the U. S., with particular mention of the Black Muslim Movement, Mr. Baum pointed out the growing impatience of the Negro community in his country with the objectives and claims of the liberal movement. "Their latent, lurking dissatisfaction is with ALL whites, Christians and Jews alike".

Internationally, (and the subject of the panel, remember, was "International Anti-Semitism") Mr. Baum called for a cooperative effort on the part of the United Nations, through the Commission on Human Rights, to take positive action out-lawing anti-Semitism in the countries of the world.

Meanwhile, competent, trained observers are keeping their eyes pinned on potential sources of trouble and trouble-makers, and through their vigilance the containment policy has been effective. It is well to keep in mind also that certain apparent abuses of the mails and newspaper advertising columns serve as an invaluable source of information to the authorities in tracking down anti-Semitic propagandists.

"Neither a sense of desperation, nor a sense of complacency", seem the conclusion to be drawn from the session's findings.


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# MAINLY ABOUT WOMEN

By ESTHER ZELDIN

• Head table guests at a luncheon tendered by the Women's Division, United Jewish Appeal, in the Primrose Club included: Mrs. John Dever, chairman; Mrs. Carl C. Cole, Mrs. Percy Dolgoff, Mrs. Wolfe Goldberg, Mrs. Harry Hershoran, Miss Frances Hyland, Mrs. Mark A. Levy, Mrs. Samuel Norris, Mrs. Ben. S. Okun, Mrs. John Van Der Heut, Mrs. Morris Vigoda, Mrs. David Wodlinger and Mr. and Mrs. Ray D. Wolfe.

• • •

• Shaarei Tefillah Sisterhood held its first annual donor dinner in the social hall. Guest artist, Bev Marsh, was introduced by Yetta Perensen and thanked by Syrma Kochberg.

• Mrs. M. Nussbaum was honored as Mother of the Year at a luncheon tendered by the Mothers' Association, Eitz Chaim Schools.

A play was presented by students of the Beth Jacob High School for Girls under the direction of Mrs. Turrin.

Head table guests included: Mrs. D. Ochs, Torath Emeth Burnside Sisterhood; Mrs. S. K. Weinberg, Women's League, Beth Jacob High School; Mrs. A. Penner, N'Shei Agudath Israel; Mrs. M. Ochs, Mrs. Nussbaum, Mrs. Chaim Nussbaum, Mrs. J. Blitz, past president and luncheon chairman; Mrs. M. Lister, past president; Mrs. S. G. Salsberg, Halbochos Arumim; Mrs. H. Betnick, president; Mrs. S. Nussbaum, 1st vice president; Mrs. Harry Kereinek.

• • •

• More than 300 guests attended a tea and luncheon held by Degania Chapter, Hadassah, in the home of Mrs. Morris Kaufman. Proceeds were in aid of Youth Aliyah.

A sportswear fashion show was featured.

Conveners were: Mrs. Harold Hands, Mrs. A. Turner, Mrs. A. Grimson. Among those presiding at the tea table were: Mrs. Bernard Meyer, Mrs. Percy Dolgoff, Mrs. Allen Small and Mrs. B. Hillman.

• • •

• Shaarei Shomayim Sisterhood held its annual tea in the home of Mrs. Max Sharp. Guests were received by: the president, Mrs. Ted Waldman; Mrs. Walter S. Wursburger; the hostess, Mrs. Sharp.

• • •

• Rabbi Jordan Pearlson installed the new slate of officers of the Women's Auxiliary, Jewish Home for the Aged and Bayorest Hospital, at its annual meeting in Temple Sinai.

• • •

Mrs. Harry Eisen Jr. became president. Other executive members include: Mrs. Irving Aaron, Mrs. Bert Godfrey, vice presidents; Mrs. Irving Wintrob, recording secretary; Mrs. Julius Hayman, corresponding secretary; Mrs. Montague Raisman, treasurer; Mrs. Joseph Cutler, dues treasurer; Mrs. Max Roher, associate dues treasurer.

Mrs. Morris S. Till is founder president; Mrs. Samuel L. Gans is immediate past president.

• • •

• Adath Israel Sisterhood held a board meeting recently, presided by Mrs. T. Warren. The D'Var Torah was delivered by Mrs. Z. Jonas.

Reports were heard from: Mrs. A. Collis, minutes; Mrs. S. Shain, correspondence; Mrs. J. Grossman, nomination; Mrs. H. Solomon, donor; Mrs. S. Taft, gift; Mrs. N. Trachter, gift shop; Mrs. H. Chadwick, Torah fund; Mrs. L. Eisenstat, adult education; Mrs. H. Rosenberg, vice-president, yearly outside activities.

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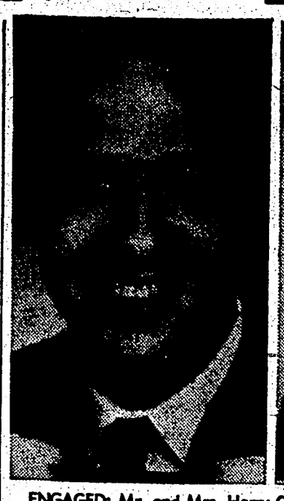

ENGAGED: Mr. and Mrs. Harry Ozier, 1031 Spadina Rd., Toronto announce the engagement of their son, Irving Ozier, to Joyce Ruth Weinstein, daughter of Mr. and Mrs. Daniel W. Weinstein of Brookline, Mass.
The marriage will take place on Thursday, July 4th, in Swampscot, Mass. The couple will reside in Cambridge, Mass., where Mr. Ozier is preparing for his PH.D. in physics at Harvard.

• Mrs. M. Starkman was installed as president of the Toronto Hebrew Day School Parents' Association by Mrs. Jenny Snider at the annual dinner held in the school auditorium.

Mrs. Snider, principal of the school, secular department, was presented with a bouquet of roses by Mrs. Starkman.

Other officers installed were: Mrs. B. Levinter, Mrs. N. Kurtz, vice presidents; Mrs. M. Roistein, recording secretary; Mrs. J. Garelick, corresponding secretary; Mrs. M. Kohn, treasurer; Mrs. I. Fine, dues treasurer.

The executive includes: Mrs. Snider, advisory; Mrs. L. Green, immediate past president; Mrs. J. Bornstein, Mrs. I. M. Cass, past presidents; Mrs. H. Alter, Mrs. M. Allen, Mrs. S. Brodsky, Mrs. A. Brown, Mrs. J. Burke, Mrs. M. Cooper, Mrs. M. Eisen, Mrs. S. Eisen, Mrs. R. Frankel, Mrs. S. Frankel, Mrs. M. Freedman, Mrs. D. Freudmann, Mrs. S. Greenstein, Mrs. M. Goodman, Mrs. W. Gordon, Mrs. M. Gross, Mrs. M. Grossman, Mrs. J. Jacobson, Mrs. W. Kideckel, Mrs. S. Kuperstein, Mrs. B. Kurtz, Mrs. D. Lebovic, Mrs. L. Marshall, Mrs. H. Mayzel, Mrs. B. Mekler, Mrs. D. Nemtzov, Mrs. J. Parker, Mrs. W. Parker, Mrs. H. Phillips, Mrs. A. Posen, Mrs. J. Ross, Mrs. A. Rapaport, Mrs. D. Rotenberg, Mrs. H. Rotenberg, Mrs. H. Rubenstein, Mrs. D. Schmerz, Mrs. B. Schwartz, Mrs. N. Shaul, Mrs. R. Shane, Mrs. S. Sigler, Mrs. J. Silverberg, Mrs. M. Silverberg, Mrs. S. Silverberg, Miss Della Sternberg, Mrs. W. Strom, Mrs. M. Simon, Mrs. R. Snow, Mrs. J. Teich, Mrs. M. Teitel, Mrs. P. Tobias, Mrs. L. Weinberg, Mrs. L. Wolfson, Mrs. M. Wolfson, Mrs. S. Zeldin, Mrs. M. Zimmerman.

The blessing was pronounced by pupils, Miriam Levittan and Barbara Slatt.

The program featured a play, Tevyeh in America, written by Mrs. M. Teitel, directed by Mrs. M. Kanoff, and presented by the B'nai Israel - Beth David Sisterhood.

The cast included: Tred Tittel, Helen Pilch, Lou Kirshenblatt, Merris Wosnick, Arnold Selwyn, Fay Sandler, Marion Brody, Jean Diskin, Pearl Gertzbein, Ada Goldberg, Marion Wise, Rose Steiner. Sheila Shore accompanied at the piano.

## Births

**WEINBERG** — Mr. and Mrs. Sidney Weinberg, 226 Wilmington Ave. are happy to announce the birth of a son, on May 29th, 1963, at New Mount Sinai Hospital. Brother for Paul and Eddie, and grandson for Mrs. Elizabeth Ramet.

**ABRAMS** — Dr. and Mrs. Fred Abrams (nee Ruth Snider) 146 Shaftesbury St. are very happy to announce the birth of a daughter, Karen Michele, sister for Gail Robin, on May 28th, 1963, at Toronto General Hospital. Granddaughter of Mr. and Mrs. William Abrams and Mr. and Mrs. Joe Snider.

**HANDLER** — Dr. and Mrs. Herbert Handler (nee Sandra Kramer) 680 Roselawn Ave. are happy to announce the birth of their son on May 31st, 1963, at Women's College Hospital. Proud grandparents are Mr. and Mrs. H. Handler and Mr. and Mrs. J. Kramer, and great grandmother, Mrs. R. Rusonik. Graduation present for mommy and birthday present for daddy.

**DICKMAN** — Mr. and Mrs. Owen E. Dickman (nee Harriet Shadlyn) 321 Wilmington Ave. are happy to announce the birth of a daughter, Brandi Lee, on June 2nd, 1963 at New Mt. Sinai Hospital.

**COHEN** — Sheldon and Sharon Cohen, 3 Sunfield Rd. are happy to announce the birth of a baby brother for Cynthia Tina, on Friday, May 31st, 1963 at Mt. Sinai Hospital. Grandson of Mr. and Mrs. Harry Sachs, Mr. Joseph Cohen, and great grandson of Mrs. Celia Knops, Buffalo, N.Y.

## Weddings

• Renee Sugar to Dr. Marvin Rubinoff, on June 4th.

• Linda Marcus to Leonard Wengle, on June 5th.

• Marilyn Pollack to Hartley Nathan, on June 6th. Ceremonies took place in Beth Sholom Synagogue.

• Beatrice Cloth to Ralph Strasberg, on June 12th, in Beth Tzedec Synagogue.

• Annette Kay Cooper to Edward Barry (Ted) Samuels, on June 11th, in B'nai Israel — Beth David Synagogue.

• Harriet Bornstein to Frank Bergson, on June 9th, in Shaarei Tefillah Synagogue.

## Bar Mitzvahs

• David, son of Mr. and Mrs. Jack Bluestein;

• Fred, son of Mr. and Mrs. Irving Potash; on June 1st:

• Ricky, son of Mr. and Mrs. Julie Goodman, on June 8th; took place in Beth Sholom Synagogue.

• Stanley, son of Mr. and Mrs. F. Applebaum;

• Fred, son of Mr. and Mrs. Ben Gorlick; on June 8th, in B'nai Israel — Beth David Synagogue.

• Donald, son of Mr. and Mrs. Alexander W. Eckler, on June 8th, in Holy Blossom Temple.

• Norman, son of Mr. and Mrs. A. Ringel, on June 8th, in Shaarei Tefillah Synagogue.

• Philip, son of Mr. and Mrs. P. Holzberg;

• Brian, son of Mr. and Mrs. Gerald Nashman; on June 8th, in Temple Sinai.

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# WORKING GIRL'S DILEMMA

By RUTHIE

Truthfully, I hate shopping in a department store. For one thing, I'm allergic to crowds. Also, if you're looking for a dress, you'll find racks and racks of one style in an assortment of sizes. You visualize yourself coming and going, and who wants that? I know for twenty-five dollars you won't get an original. But does it have to be so obvious?

Then, when you finally find something, you can stand around for hours until you catch the eye of a salesgirl. (Of course, this is the help-yourself and do-it-yourself age, but one needn't bend that far backwards). And when at last you've cornered one, she'll lackadaisically tell you where to get what you want — and that's that.

* * * *

On the other side of the fence, maybe it's just as well that service has slowed down to a snail's pace. After all, why break your neck? Where does it get you? The customer is always right anyway. So no matter what you suggest, she'll buy what she wants.

I remember a sales job I had during one Christmas vacation. As is the case now in many instances, I needed money to supplement my school allowance. Furthermore, it was the thing to do and I wouldn't let my friends outdo me. Most of them worked weekends. But, since I observed the Sabbath, that was not for me. I required a part-time job to suit my needs.

As luck would have it, our next door neighbor was manager of a large department store. Every chance Mama had, she worked on him. Finally, out of desperation, he relented and, as Papa used to say, I became temporarily a "saleless" girl.

As I later discovered, I don't wish my worst enemy the conditions I had to put up with.

The store opened at nine, but we had to be there at eight-thirty. Nor could we be even two-minutes late — we punched time. That half-hour was spent going over stock and listening to the section manager's pep talk.

At nine sharp the customers barged in like a herd of wild cattle. I was stationed in the bargain basement. It certainly wasn't exclusive, nor were the people. I think I spent more time picking dresses off the floor than anything else.

And, boy, did I catch on fast! First of all, I had to seem busy, or else I got a dirty look from the forelady. Then, when I thought I had a customer, one of the regulars whisked her away. Finally, if I did make a sale, next day the garment was returned, which made it null and void.

* * * *

Needless to say, you stood on your feet all day. There were two fifteen minute breaks a day: one in the morning, the other in the afternoon. But it did you no good. By the time you dodged the crowd, got to the office to get a release slip, then waited for the elevator to take you to the rest lounge, time was up.

By the time you arrived home, your feet were a ball of flame.

All for two-dollars a day!

I lasted two-and-a-half days. School never looked so good to me.

* * * *

I didn't give up easily though. Another time I worked for a hosiery firm whose customers mostly were buyers for individual shops.

I was very much surprised one day when the supervisor suggested I look after a steady customer. This feeling became all the more apparent when none of the girls raced me to her.

Pretty soon, however, I found out why the sudden magnanimity. This particular person must have been ill. At any rate, every other word she uttered was punctuated by a belch. Not a little burp, but a good, healthy *grepps* (belch)! And she was bequeathed me!

* * * *

I got even later on — but good!

A cousin of mine came in to buy his mother a birthday gift. Miss Shulman, the manageress, hovered nearby. She frequently sneaked glances our way. Afterwards I discovered that she knew who this cousin was — brother of one of her boyfriends.

When she found out that the boys were my relatives, you never saw such a change in personality. From then on, nothing hampered me. She practically threw the customers my way.

Then my time came. I told my cousin he'd be nuts to marry her.

I'm sure I wasn't the reason the match didn't jell. But, as a go-between, I certainly did nothing to encourage it.

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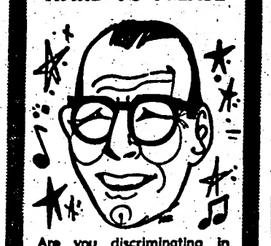
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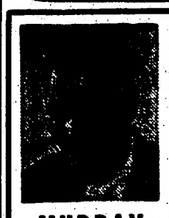
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AT TORONTO'S O'KEEFE: A ballet scene from a variety of dances shown till June 9th, featuring the famous Royal Ballet.

CHAMPION CANVASSER: Israel Rothbart, shows his wife some of the cards of pharmacists he expects to cover during the next few weeks. Mr. Rothbart already has canvassed 150 druggists' cards.

## MEDICAL PROFESSIONS FOR "HOME" DRIVE

The Medical Professions Division has been organized for the clean-up campaign of the Jewish Home for the Aged and Baycrest Hospital under the chairmanship of Dr. Allan Brown, Dr. Reuben Brown, Dr. Henry Himel, Dr. Charles A. Markson, Dr. Sydney Max and Israel Rothbart.

There are 86 cards left to be canvassed in this division of doctors and dentists. Mr. Rothbart, who already has personally canvassed 150 pharmacists, will try to complete the balance of about 100 cards in this group.

Workers in the division will include Drs. Michael Abbott, Abraham Bernstein, Philip Klotz, Jack Moldofsky, Sydney Rosen, B. J. Shapiro, Harry Silverstein, William B. Spring and John Zeldin.

## RECIPE OF THE WEEK

As May heads into June, the meal planner begins to go through her files to find quickcook recipes. The following is prepared and cooked in about half-an-hour.

**FISH FILLETS IN MUSHROOM SAUCE**

1 to 1½ lbs. fish fillets or steaks
1 tablespoon chopped onion
2 tablespoons butter or margarine
10 oz. can cream of mushroom soup
2 tablespoons lemon juice or ¼ soupcan of dry white wine
½ soupcan milk
Dash of pepper
2 tablespoons grated sharp cheese (optional)

Cook onion in pan with a little butter until limp, about 3 minutes. Add mushroom soup with milk, season with pepper, stir as the mixture heats to remove lumps, then add wine or lemon-juice.

Grease a baking dish lightly, put fish into it either in layers or rolled. Pour mushroom soup over fish and top with cheese. Bake 20 minutes in a hot, 375 degree, oven. Serves 4 or 5.

AT B'NAI B'RITH: Dr. Benjamin Geneen, D. Psych., will address the closing general meeting of Toronto Lodge B'nai B'rith, on Monday, June 10th, at 8:30 p.m. in the Judean Lodge Hall

## • broadway •

● **Gertrude Berg,** at present battling Dr. Freud on Broadway in "Dear Me, the Sky Is Falling", disclaims knowing all the answers. She says: "Mothers have a lot to learn. They're not always right — and they don't know it. Suddenly you lose the love of your children and you wonder why."

Mrs. Berg as Molly spent thirty years in radio's and television's characterization of "Molly Goldberg". Discussing psychoanalysis, she muses, "In the old days your parents said Yes, or they said No. And that was it. Maybe they weren't right. But it was easier."

Most of her working day, she is up at 5:30 in the morning and already on a "Goldberg" script an hour later. Between chores she "lazes" in a Park Avenue duplex where she lives with her husband, **Lewis,** a mechanical engineer to whom she has been married over forty years. They are awaiting their sixth grandchild. Mrs. Berg's secretary and friend, **Fanny Merrill,** has been with her 32 years; her cook, almost as long.

A plump, smooth-faced woman who doesn't look the 60-years she is, she was born in Harlem (then the aristocratic Jewish section of New York City), daughter of **Jacob Edelstein.** He managed a hotel where Gertrude developed a knack for writing dialogue and acting out parts in a way which have long stamped her as one of the most "natural" talents in American entertainment. One day she hopes to do a record album with **Howard da Silva,** a husband-wife series: Sholem Aleichem, Sean O'Casey, maybe, even, Bertold Brecht.

● **Irving Berlin,** Tin Pan Alley's beloved songwriter, was in Hollywood recently. There he learned that MGM is considering making a story of his life. **Arthur Freed,** well known producer, is in charge of this project which will not be actually a biography but will stress Berlin's music.

Just 75-years old, Berlin, who was born in Russia and brought to America at a very early age, is a product of New York City's lower East Side. Not having had an extensive formal education, he began his career as a singer-waiter in a beer garden. He learned to read a little bit of music, playing everything in the key of F. only. His songs have become world-famous, as for example: 'Blue Skies', 'Easter Parade", "White Christmas". The song, "Oh, How I Hate To Get Up In The Morning", which he wrote during World War I, came from the heart — he really hates to get up early in the morning.

Irving Berlin's fountain of music is inexhaustable. He expects to write more songs, especially for the movie of his life.

IN HAMILTON: Felicia Sanders comes to the Carillion Tavern, 157 Main St. East this week. The recording star's biggest hit was "Song From Moulin Rouge".


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# Golden Land... • MEMOIRS OF A COMEDIAN •

BY JAN BART

CHAPTER IV

The campaign itself was a wonderful experience. I especially remember the intense and conspiratorial plotting sessions. We entered into the fight convinced that every election 'technique' we'd seen in motion pictures was absolutely mandatory. What a thrill there was in the clandestine distribution of cigarettes — instead of cigars — to our potential supporters!

The fact is I won my class presidency in a very close race. Some boys on my committee foolishly tried to hoist me to their shoulders — and my administration began with me sitting on half my cabinet, and with every seam in my suit burst asunder.

I went home to tell Momma, and she came through the next day with a historic dinner which ran the complete gamut of her treasure of favorite dishes. Momma's pride was so great it kept her from being critical of the appetite I displayed.

Interestingly enough, I had made several campaign speeches and had stuttered only a few times on each occasion. But when I stood up to thank Momma I couldn't talk straight — finally burst into tears — and ended by shutting myself in my room.

Why?

At the time I couldn't have answered. But in a few days a great deal became more clear. I had a lot to think about. I may have been class president and a fellow with a smile and a joke for many friends and acquaintances. But I had problems, too.

It seemed to me that I had reached the pinnacle of my career — that I had nothing left to hope for — and that my case was tragic because no matter how far I'd come, it wasn't enough.

There was my ambition, which couldn't very well be satisfied with school assemblies or with another year in Conviser's choir.

There was my corpulence, which I sometimes thought might be so gross that it would preclude any chance of my impressing an audience with my voice. And sometimes, too, I was sure that I'd eaten myself into a state which disqualified me for love.

I was not quite sixteen, but I was convinced that my destiny was enternal bachelorhood.

Then on Broadway, one afternoon, I shined an important pair of shoes — the shoes of the late and magnificent Fred Allen. He didn't seem to be in a hurry, so I worked a long time getting into those hallowed brogans a superlative shine. Fred Allen, whose radio programs I'd heard in my own home so many times — witty, popular.... the great star....

As luck would have it, that very same afternoon another famous personality said hello and asked for the best shine in my box. This was the wonderful club singer Benny Fields, who knew the art of giving real mood to every song.

Fred Allen and Benny Fields! What a day for a boy to cherish!

And who would believe me?

"Momma — today I shined Fred Allen's shoes — and Benny Fields, too!"

"Did they pay you?"

Nonetheless, if this was a world where you could shine the shoes of Allen and Fields in one afternoon, it might be a place where everything could happen after all.

I was afraid to say very much to such great stars. But suddenly my little business catered to a group of agents. Harry Adler came, and Charlie Rapp, Abner J. Greshler, and Herni Gine — all booking top talent along Broadway and throughout the nation.

"I can sing good," I told them. "Gimme an audition!"

The concensus of opinion was that I didn't need to grow much more, but that I needed to be a little older.

It seemed to me I was in touch with vital people who knew how to do the things I wanted to do. Stars — agents — bookings — club dates: a fire burned in me.

I had to get in front of a real public and let them hear how Jan Bart could sing.

(To be continued)

## Mordecai Richler's Travel Journal

(Continued from Page 3)

"Come on. How can you feel comfortable in Canada — with them? They don't want us. Me, I've always felt nervous in their company."

"Aren't you curious about Clark Street? Wouldn't you like to see it again?"

"The ghetto? Yiddishe mommas? The hell."

Goodman felt that Israel had changed for the worse recently. "We're becoming a nation of schnorrers. What we ought to do is work harder, like we used to, and say the hell with American Jews."

A round-shouldered man approached Goodman timidly. It was only a day before Passover; the man was a supervisor from the Rabbinical Council come to see that the special dietary laws were being observed at the hotel. "I could do without him," Goodman said, "I'd like to toss him into the sea. The people who come here from America don't keep kosher at home, but when they're in the Holy Land they expect us to do it for them."

The supervisor laughed anxiously. "What does he say?" he asked in Yiddish.

"Come on," Goodman said. "Let's go."

I went to watch the bronzed young fishermen at the water's edge. Their nets were heavy with gasping, struggling Blue Fish. The fish kicked up a violent spray, and soon the sea was red with their blood. Inside the hotel somebody put a Frank Sinatra record on the player. As the fish lay expiring on the beach, Sinatra's voice came over the loudspeakers:

"I can't give you anything but love, baby."

The bartender at the hotel was a Jew from Tangier. "One day," he told me, 'I served a Spaniard in here. A rich man. He told me that in Madrid he was an antisemite. He said: 'I didn't believe these Jews could ever build a country so I thought I'd go and see for myself. Well, I've seen the country and it's marvellous. It wouldn't surprise me if you people had the atom bomb in five years' time and took over the Middle East in ten. But you're not Jews; you're different. You've fought for your land, you've spilled blood for it, and you have pride. The Jews in Spain would only fight for their family and their business. You're different here'," the bartender repeated with pride.

In all the bars I had been to in Israel I had never seen anybody who had too much to drink, so running into Bernard, a local fisherman, was something of an occasion. Unfortunately, we did not hit it off. Clapping me on the back as he ordered another round, Bernard said, "I'm not personal, but I always speak frank. I don't like Canadians. . . . Canada is a big country, it's as small as Lichtenstein. Understand?

"I understand. Goodman doesn't like Canada either. They hate him there."

"You know why I live here?"

"Don't tell me. It's because you're a new kind of Jew," I said, glaring at the bartender.

"I'm not Tolstoy, I'm not Christ," Bernard said. I'm just a stinking Jew, but I like my smell."

"You smell just like a lousy fisherman to me."

Bernard slapped me on the back. He slapped me very hard.

"I'm not personal," I said, "But I always speak frank."

"I'm a Jew," Bernard bellowed. "Like Freud. Like Einstein."

"The hell you are, You're not a Jew like Freud or a fisherman like St. Peter. you're a fisherman like a fisherman, Bernard. "

"I've never liked Canadians."

"We'll I'm a Canadian." I took a big gulp of my drink. "Like Lord Beaverbrook."

"You're a stinking Jew. Like me."

"I'm a Canadian Jew. That means I'll fight for my family and my business, if I had one, but not for my country."

"I didn't say the Spaniard was right," the bartender said. "I only work here."

"You tell your rich Spanish friend that the Jews in Canada have not only fought for their country — some of them even fought for Spain."

"You're an assimilationist," Bernard said.

"The truth is," I said, "I'm one of the Elders of Zion."

I ended an altogether unsatisfactory evening in Elath's one night club, The End of the World, described in the Visitor's Guide", as "exotic". A busload of Swedes had got there before me. They sat around drinking beer as two young Israeli folk-singers, wearing Yemeni shirts, sank "Take Me Back to the Red River Valley" in Hebrew.

Harvey Goodman, manager of the Hotel Elath, said: "It's got to be one thing or another. Either we develop a more enlightened Arab policy or go to war and teach 'em a lesson. Next time me could take Cairo, set up a pro-Israel government and move out again. They hate us, you know They sit by the radios in their village, listening to venemous broadcasts from Cairo. They stone our police cars and even tear down Israeli flags." Goodman explained what he meant by a more enlightened policy. "Educate them. We could integrate them and teach them that it's not such a bad thing to be an Arab in Israel."

'Or a Jew in Canada?" I asked.

No sir. Never. You're always a Jew there. . . You know, there's actually no such thing as an Arab. What, for instance, has an Arab in Cairo in common with a Beduin from Iraq?"

"What have I got in common with a Yemeni Jew?"

"Jerusalem," he said, triumphantly. "All that the Arabs have in common is the fact that they're Moslem."

There are close to a quarter of a million Arabs living in Israel today, and the attitude towards them is full of irony to a Diaspora Jew. The prejudices, so freely expressed, are resoundingly familiar.

Bill Kofsky once told me: "The trouble with the Arabs is they won't mix. They're private, they stick to their own people and areas. Another thing, you know, is they have loyalties outside the country."

Among Israel's many remarkable accomplishments is one the country doesn't celebrate. If it has created a new kind of Jew, the sabra, it has also made a new Arab, the ghetto Jew. The Diaspora Jew was forged by conditions. Somewhat similar conditions are making the Arabs in Israel the "Jews" of that young country.

One afternoon I drove with friends through the mountains of Galilee to Nazareth. The souvenir shop we stopped at dealt in the usual bogus articles . . . water from Mary's Well. The Arab proprietor also sold little bags of earth; half of them labelled "Earth from the Holy Land, Nazareth," the printing superimposed over a cross; the others reading "Earth from the Holy Land, Israel", a blue Star of David fixed above.

It was with this shrewd irreverent Arab that the land of Israel came full circle for me. His ability to make the most of a hostile world, his gift for survival and self-evident humour, seemed profoundly Jewish to me. In Spain, during the Inquisition, the Jews were obliged to worship Jesus in public; in the Yemen they learned to praise Mohammed; for centuries, in countries all over the world, the Jews have learned to bend to foreign monarchs, alien traditions and deities, but in private they continued to honour their God and the laws handed down to Moses.

So this smiling Arab, this enterprising man who could turn a nice profit while flattering those Jews and Christians presently in power; this seemingly obsequious merchant, who surely laughed at the vulgarity of our taste behind our backs, struck me as more Jewish than the sabra. I could identify myself with him.

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**STUDENT, GRADE 11,** very good personality, excellent references, seeks work in reputable lodge for July & August. Call LE. 1-8389, Ruth.

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**COTTAGE FOR RENT.** 1½ MILES BEFORE JACKSONS POINT. 4 BEDROOMS, ALL CITY CONVENIENCES. RU. 3-6083.

# Jew Faces German

(Continued from Page 4)

Though a German Jew, Karl Marx has no connection with his namesake. An elderly, conservative gentleman and personal friend of Chancellor Conrad Adenauer, he wields great influence in Bonn both in Jewish and in Israeli affairs. As modest and self-effacing as any true journalist, nevertheless some day the writer of Jewish history will be obliged to record the role of Karl Marx in the present cordial relations between Israel and Germany, which official Israeli policy considers of immense value to the development of the Jewish state.

Karl Marx was secretary of the Democratic Party in Germany (or its youth movement, I forget which) in the years following World War I. He was very close to the Zentrum Partei, forerunner of the present Adenauer Party. If there is an organized Jewish community in Germany today, Marx is the one who has helped build it and give it some meaning. His newspaper, which is read by many thousands of Germans, has a large following also among non-Jews in Western Europe wherever German is read. It is a newspaper with dignity which dares, at the same time, to speak up and tell the Germans what the Jews are entitled to expect from them.

This is the tenth of a series. Another installment will appear next week in THE CANADIAN JEWISH NEWS.
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